The Cheerful Letter

EVERY PLACE A CHURCH; EVERY DAY THE LORD'S DAY; ALL EVENTS BLESSINGS; ALL JOY THANKSGIVING; AND ALL NATURE AND LIFE FULL OF GOD.—*James Freeman Clarke.*

VOL. II. BOSTON, AUGUST, 1893. No. 3

THE CHEERFUL LETTER.

MONTHLY: 50 cents a year. Single copy, 5 cents.

Entered at the Boston, Mass., post-office as second-class mail matter, Nov. 14, 1892.

GEO. H. ELLIS, PRINTER, 141 FRANKLIN ST., BOSTON.

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"WHITE-CAPT WAVES."

White-capt waves far round the ocean,
Leaping in thanks or leaping in play,
All your bright faces in happy commotion
Make glad nature this summer day.

The rosy light through the morning's portals
Tinges your crests with an August hue,
Calling on us, thought-prisoned mortals,
Thus to live in the moment, too.

For, graceful creatures, you live by dying,
Save your life while you fling it away,
Flow through all forms, all form defying,
And, in wildest freedom, strict rule obey.

Show us your art, O genial daughters
Of solemn ocean, thus to combine
Freedom and force of rolling waters
With close observance of law divine.

—*James Freeman Clarke.*

EVERYTHING BEAUTIFUL IN ITS TIME.

"God has made everything beautiful in its time." Eccl. iii. 11.

God has made the year beautiful in its time. How beautiful is the course of the seasons in the temperate zones! Spring with the green verdure softly stealing over the face of the earth, till the brown sod is covered with softly waving grass; till the buds swell and open out into a million tender leaves on the trees; till the air becomes spicy with the fragrance of blossoms and flowers; while the birds waken the day with song, and burden every bough with wild music. Then summer advances with long days for work, for travel, for recreation; with rosy sunsets, and nights full of beauty; and earth, sea, sky, full of life and joy. What a lovely series of ripening fruits and flowers, of berries and vegetables, succeeding each other,—the almanac for the happy country children, who do not divide the season by months and days, but by strawberry time and cherry time, by plums and peaches, pears and apples, blackberries and grapes! So autumn comes with calm October days, and a well-tempered atmosphere, and a gathering in of crops; till winter at last spreads its thick blanket of pure white snow over hill and plain, to give tired Nature sleep after her long day.

God has made human life, also, in all its periods, beautiful each in its time. Infancy is lovely in its helpless innocence, and has a new charm whenever it comes. All hearts soften with love toward the infant which comes trailing clouds of glory from its home in God, and opening its wondering eyes on the world. Little children are beautiful with their merry laughter, their joy in the moment, when everything amuses them, and they trust in all people as their friends. They know nothing of hatred or fear, of doubt or sin.

Youth is beautiful with its enthusiasm, its ardor, its confident hopes, its equipment of courage for the conflict before it. Modesty and manliness in young men, gladness and sympathy in young women, give a charm to all society.

Beautiful, also, are manhood and womanhood, entering on earnest tasks, taking up serious work, each generation moving steadily forward to assume the cares and duties, the burdens and ambitions, which the one preceding it has laid down. Like soldiers in a battle, each steps forward into his comrade's place when he falls.

Beautiful, also, is age in its time, when the gray head is a crown of glory, being found in the way of uprightness. Beautiful is age, rich in experience, sagacity, when the storms of ambition are over, when the ardor of conflict has passed, and kindly good will fills the heart. As age comes on, life is more rich and full, friends more numerous; the hard work is done; quiet and rest arrive.

Thus has God made all life beautiful in its time. The Bible adds that "God has also set the world in our hearts, so that no man can find out the work that God maketh from the beginning to the end." I suppose this means that every period has its own interest, and is intended to have it. Children and men are absorbed in the work or play of the moment: they have no time to wonder at the mystery of existence, to pry into the problems of life, to ask why they are here, and what is to be their end. If they were not thus absorbed in things, if the world had not thus been put into their heart, they would go mad in astonishment at the mystery of their own existence. But every day brings work, healthy for body and mind, driving away morbid thoughts, keeping the soul cheerful and hopeful, and bestowing well-earned rest at night. As the mother sits watching her children at play, smiling to see their little hearts absorbed in building imaginary houses and carrying on imaginary dialogues, so God watches us doing his will by being interested in our daily tasks and daily pleasures. He has put the world in our heart, that we may be educated by it in all our faculties. As the globe of earth turns on its soft axle out of darkness into day, and along each meridian the line of light arrives, and millions of men arise to work at their daily tasks, God looks down on them, I think, well pleased. Suppose they should all stop working to ask, "What is it all for? What is the use of it? What is the good of life?" Suppose the world of men and women should lose its interest in its daily tasks, and stand still, not caring enough to do anything. The world would come to an end soon, and all the divine purposes for it be baffled.

The right time to do most things is the present time. If you have to refuse a request, it is better to refuse it at once, and not keep the applicant in suspense. If you mean to grant it, do that once, and thus double the satisfaction to the recipient. A gift conferred grudgingly and hesitatingly loses half its value. Parents and teachers may remember this. When a child asks for anything, if you mean to consent, it is best to consent at once and cheerfully, and not keep the child hanging in doubt. If a soft answer turns away wrath, a prompt answer turns away anxiety. A prompt consent doubles a favor: a prompt denial takes away part of its sting.

Opportunities for doing good come and pass, and do not return. When the Levite and the priest came and saw the wounded man, and passed by on the other side, they lost a great opportunity which never came back again. So opportunities come to us every day, and we look at them, and pass by on the other side. We might speak a word of sympathy, a word of kindness, and we do not say it. We might encourage the man who is trying to do right, and we do not do it. We hear hard and cruel things said of our neighbor, and might defend him, and we sit silent. The tongue of slander hints a fault, hesitates dislike, insinuates evil, and we are ashamed to reply. But how beautiful in its time is the generous word uttered on the spot in behalf of the misrepresented, the misunderstood, the object of scandal, who is absent and unable to speak for himself! Such words spoken in season are full of inspiration.

Many persons lose the opportunity of generous actions by waiting too long. They put off giving to good objects till their means are larger. When they are as rich as Mr. A. or Mr. B., then they will begin to be generous. But, alas! the habit of getting grows stronger, the habit of giving more feeble. At last they lose the power of doing good, and are unable to give. They ought to have learned how when they had the opportunity. The right time to give money is when you are making it, not when your fortune is made.

So others put off study and self-education till it is too late, till the opportunity and power passes away. They mean to read good books some time, to study history or science or art. But they put it off till a more convenient season; and so life passes by, and nothing is done.

And many people postpone religion till a more convenient season. They mean to love

God by and by, to take an interest in Christianity, to join the Christian Church, and work with it. But just at present they have other things to do; and, therefore, they wait and postpone this. But what should we think of children who should say, "We mean to love our father and mother by and by, and to take an interest in family affairs, but just now we are too busy to do it." What is religion but to love God, and to be loved by him? What is Christianity but to have the spirit of Christ, so far as we can, in all that we do every day? Religion is not some separate thing to be done; but it is the whole of life, filled full of generous thoughts, pure aims, good purposes. We are members of the Christian Church, not by professing to be better than others, but by helping in all good Christian work, taking part in all good things which the Church is doing. Religion is not something outside of common life and different from it; but it is a spirit of trust, hope, good will, put into everything we do or say or are. Why should we put off having this satisfaction and help in everything? It is like putting off being contented, postponing happiness, until we have time to attend to it. It is like saying, "At present I will be gloomy, anxious, and do my work with care and trouble; but by and by, when I have leisure, I will begin to take pleasure in my life and my work." The Bible says that the right time for leaving off contention is before it is meddled with. So I should say that the right time to love God is before we have forgotten how to love him.

Everything, then, is made beautiful in its time. There is a time to be born and a time to die. One is as beautiful as the other. Earthly life is a wonderful gift of God to all of us; but, when death comes, we may find that also as wonderful a gift as the present life.

Many things are beautiful in their time: other things are beautiful at all times. The highest and best things are always seasonable. Faith, hope, and charity are always opportune. They are like the citron orange which bears at once leaves, blossoms, and fruit, and is never out of season. While many things are beautiful and good only at the right time, generosity, fidelity, trust, patience, and love are good yesterday, to-day, and forever.

THE STILL HOUR.

WAKING.

We wake each morn as if the Maker's grace
Did us afresh from nothingness derive,
That we might sing, "How happy is our case,
How beautiful it is to be alive!"

So all around us his bright servants stand;
And if with frowning brows for their disguise,
Yet with such wells of love in their deep eyes,
And so strong rescue hidden in their hands.

And our lives may in glory move along,
First holy white, and then all good and fair,
For our dear Lord to see,—the very air
We breathe, self-shaped into a natural song.

And ever toward new heights we still may strive,
Till just as any other friend's we press
Death's hand, and, having died, feel none the less
How beautiful it is to be alive.

—*H. S. Sutton.*

The darkness is rolled away from the earth; the iron slumber of the world is broken; it is the daily resurrection-hour of rejoicing millions. God hath said again, "Let there be light"; and over the mountain tops and over the waves of ocean it comes, and streams in upon the waking creation. Each morning that signal light, calling to action, is at thy window; duly it cometh as with a message, saying, "Awake, arise!" Thou wakest from dreamy slumbers, from helpless inactivity; and what dost thou find? Hast thou lost anything of thyself in that slumber of forgetfulness? Hath not all been kept for thee? Hath there not been a watch over thy sleep? Thou wakest, and each limb is filled with life, each sense holds its station in thy wonderful frame, each faculty, each thought, is in its place; no dark insanity, no dreary eclipse, hath spread itself over thy soul. What shall the thoughts of that hour be but wondering and adoring thoughts? Well are a portion of our prayers called *matins*, morning prayers, —morning prayers; orisons in the first light of day from the bended soul, if not from the bended knee. Were not the morning desecrated and denied, if a part and portion of it were not prayer?—*Dewey.*

All times and seasons are moral: the serene and bright morning, that wakening

of all nature to life; that silence of the early dawn, as it were the silence of expectation; that freshening glow, that new inspiration of life, as if it came from the breath of heaven; but the holy eventide also, its cooling breeze, its falling shade, its hushed and sober hour; the sultry noontide, too, and the solemn midnight, and springtime and chastening autumn; and summer that unbars our gates and carries us forth amidst the ever-renewed wonders of the world; and winter that gathers us round the evening hearth: all these as they pass touch by turns the springs of the spiritual life in us, and are conducting that life to good or evil.—*Dewey.*

It seemed to me that holiness brought an inexpressible purity, brightness, peacefulness, and nourishment to the soul; that it made the soul like a field or garden of God with all manner of pleasant flowers.—*Jonathan Edwards.*

Now, as they came up to those places, behold the gardener stood in the way, to whom the pilgrim said, "Whose goodly vineyards and gardens are these?" He answered, "They are the king's, and are planted here for his own delight, and also for the solace of the pilgrims."—*John Bunyan.*

What science calls the uniformity of nature faith accepts as the fidelity of God. They are but the settled ways of his sole causation, the program of his everlasting work. When we speak of the unerring regularity of natural law, we do but attest his truth which keeps the time-piece steady for us, and warns us how the shadows lie. He that framed these rules might have made others in their stead, and at any moment change them by a thought. But once he has announced them, an eternal word has gone forth, and shall not be made void.—*James Martineau.*

And still to the end of time the clear waters of the unfailing springs, and the pasture-lilies in their clothed multitude, and the abiding of the burning peaks in their nearness to the opened heaven shall be the types and the blessings of those who have chosen the light, and of whom it is written, "The mountains shall bring peace to the people, and the little hills righteousness."—*John Ruskin.*

THE BIBLE CLASS.

THE CHILDHOOD OF JESUS.

It is often said that we know nothing of the childhood of Jesus from his infancy to the time of the visit to Jerusalem, at the age of twelve. This is true in one sense; and yet, in another sense, we know a great deal about it. For the education of a Jewish child was according to a very careful system; and we can trace, step by step, the years of the childhood of Jesus by following the account of what was prescribed for all children in Palestine at that day. These rules have been little changed since; and we may notice here how unfortunate has been the prejudice against the Jews, which has prevented the Christians of the western world through many centuries, from learning of them things not only interesting in themselves, but which throw light on many parts of the New Testament narrative.

Let us see now what we can learn of the early years of the child Jesus, which is either absolutely certain or so probable as to be almost certain.

First came the solemn rite of circumcision. Edersheim says there was "no domestic solemnity so important or so joyous as that in which the child had, as it were, laid upon it the yoke of the law, with all of duty and privilege that this implied. Even the circumstance that it took place at early morning might indicate this. It was, so tradition has it, as if the father had acted sacrificially as high priest, offering his child to God in gratitude and love. . . . We can scarcely be mistaken in supposing that then, as now, the benediction was spoken before circumcision, and that the ceremony closed with the usual grace over the cup of wine, when the child received his name in a prayer that probably did not much differ from this at present in use: 'Our God, and the God of our fathers, raise up this child to his father and mother, and let his name be called in Israel ——, the son of ——. Let his father rejoice in the issue of his loins, and his mother in the fruit of her womb, as it is written in Prov. xxiii.: 25, "Thy father and thy mother shall be glad, and she that bare thee shall rejoice,"' (with other passages from the Hebrew scriptures). The prayer closes with the hope that the child might grow up and attain to the *Torah* (the law

srael), the marriage baldachino, and good vorks."

It ought here to be noticed that the posi-ion of woman was higher among the Jews han among the heathen nations.

See Prov. i. 8 (Noyes's translation): Hear, O my son, the instruction of thy ather; and *neglect not the teaching of thy nother.*" See also Prov. vi. 20, xv. 20; Sirach iii. 2–16. Among those nations which had, at the time of Christ, come nder Jewish influence, there was more espect for women and in consequence more norality and regard for the family and for omestic life. (See Huidekoper, "Judaism n Rome.")

"What Jewish fathers and mothers were, what they felt toward their children, and with what reverence, affection, and care the atter returned what they had received, is known to every reader of the Old Testament. The relationship of the father has its high-st sanction and embodiment in that of God oward Israel; the tenderness and care of mother, in that of the watchfulness and ity of the Lord over his people."— *Eders-eim.*

That every step of the Jewish child's life was most lovingly watched and guarded is uggested by the fact that there are *eight* ifferent names used for young children in he Hebrew tongue, each one indicating a different stage: *Yeled*, the new-born babe (Isa. ix. 6), *Yoneq*, the suckling (Isa. xi. 8), *Olel*, the suckling beginning to ask for food (Lam. iv. 4), *Gamul*, the weaned child (Isa. xxviii. 9), *Taph*, the child cling-ng to its mother (Jer. xl. 7), *Elem*, a child becoming firm, *Naar*, the lad, literally, "one who shakes himself free," and *Bachur*, the ripened one.

What were the first things to attract the eyes of the infant? Of one we may be pretty sure. On the door of the house hung the *Mezuzah*, a slip of parchment on which were written two passages from Scripture (Deut. vi. 4–9 and xi. 13–21). This parch-ment was enclosed in a metal case to shield it from the weather. The name of God, written on the outside, was reverently touched by each one who entered or left the house, and then the fingers were kissed that had come in contact with the holy name. This duty was incumbent on women as well as men; and the mother of Jesus, carrying him in her arms, would guide the baby fin-gers to the sacred symbol before it was more to his infant eyes than a glittering toy.

The *Mezuzah* was, in the eyes of the Jews, the visible emblem of the joyous hymn, "The Lord shall preserve thy going out and thy coming in from this time forth, and even for-evermore." Probably the earliest religious instructions came to the child associated with the *Mezuzah*, and the words on the parch-ment would be to him something like the Lord's Prayer to our children.

Women were dispensed from certain religi-ous obligations (such as wearing phylac-teries, and others which were connected with fixed periods of time); but some devolved exclusively upon them, especially on the mistress of a family. These were the preparation for the Sabbath meal, the kin-dling of the Sabbath lamp, the setting apart a portion of dough from the bread of the household: all these interested the boy as he followed his mother at the age of a *Taph.*

Religion was thus woven with his life, and with every day of his life, from the be-ginning. But, besides the indirect teaching which came from the religious influences with which his life was surrounded, he re-ceived positive instruction. Much of this, no doubt, came from his mother during the first three or four years of his life; but it was regarded as a most serious and primary duty for the father of every child to instruct him from the time he began to speak. Every other engagement, even the necessary meal, must give way to this.

A great deal of this instruction was given orally: passages from the Old Testament were taught to the child until he could re-peat them correctly. The first of all would naturally be the *Shema*, which seems a kind of Jewish creed (the same passages that are inscribed on the *Mezuzah*).

Here are the first verses: —

Hear, O Israel: the Lord our God is one Lord;

And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might.

And these words which I command thee this day shall be in thine heart.

And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou

liest down, and when thou risest up." (Deut. vi. 4–7.)

Then would come other portions of the Bible, short prayers, and sayings of distinguished rabbis.

There would be a kind of birthday text chosen for him, a verse of Scripture, beginning or ending with the letters of his (Hebrew) name, or perhaps only containing them. This text he would repeat in his daily prayers.

At five or six years he would begin to go to school. This was a duty never to be neglected: it was, indeed, considered unlawful to live in a place where there was no school.

The children sometimes were taught in the synagogue; but sometimes they had a school-house especially for the purpose of instruction. The teacher was often the *Chazzan*, or officer, of the synagogue. At first the custom was either to stand (teacher and pupils both) or else to sit in a semicircle: benches or chairs were a later innovation, but the teacher was surrounded by his pupils, not elevated above them on a seat of honor.

From the time the pupil entered the school up to the age of ten the study was exclusively in the Bible, beginning with the book of Leviticus; then came other parts of the Pentateuch; then the prophets; lastly the Hagiographa (the other books of the Old Testament, including the Books of Job, Proverbs, Psalms, the Song of Solomon, Ecclesiastes, Ruth, Lamentations, and Esther, Daniel, Ezra, Nehemiah, and Chronicles). From ten to fifteen the *Mishnah*, or traditional law, was taught. The *Gemara*, a sort of commentary, was not taught until later, in academies of the rabbis, to which the pupil was admitted only after the age of fifteen.

Parents were careful not to send a child too early to school. If he were strong, five years old was considered the right age: a delicate child was not sent until six; and, that children might not be overworked, the hours of study were fixed, and in summer they were shortened.

It ought here to be noted that the fundamental difference between the Jewish religion and the religions of the heathen nations was that the God of the Jews was supposed to interest himself in the *moral* education of his people. This is a very important subject, and we can merely allude to it. It is worth while to look out such passages in the Old Testament as bring out this point. (See Huidekoper, "Judaism at Rome.") The gods of the heathen were capricious beings, offended by a lack of reverence toward themselves, but indifferent toward transgressions of the moral law.

Now, the Hebrew nation regarded itself as owing allegiance to no human ruler, but to God himself. Other nations were governed by kings,—human beings: the king, the governor, of the Hebrew race, was Jehovah himself. Jehovah had said, "Be ye holy, for I, the Lord, your God, am holy" (Lev. xix. 2). The Book of Leviticus abounds in moral precepts. So it is not strange that, from the teaching of the alphabet or of writing onward to the end of the course in the most advanced schools, all has as its object a moral and religious purpose.

Thus, says Edersheim, the teacher should impart to his pupils "the precious knowledge of the Law, with constant adaptation to their capacity; with unwearied patience, intense earnestness, strictness tempered by kindness; but, above all, with the highest object of their training ever in view. To keep children from all contact with vice; to train them to gentleness, even when bitterest wrong had been received; to show sin in its repulsiveness rather than to terrify by its consequences; to train to strictest truthfulness; to avoid all that might lead to disagreeable or indelicate thoughts; and to do all this without showing partiality, without either undue severity or laxity of discipline,—. . . all this and more constituted the ideal set before the teacher, and made his office of such high esteem in Israel."

(*To be continued.*)

THE MOTHERS' COUNCIL.

SONG OF THE MOTHER WHOSE CHILDREN ARE FOND OF DRAWING.

Oh! could I find the forest
Where the pencil-trees do grow!
Oh! might I see their stately stems
All standing in a row!
I'd hie me to their grateful shade,
In deep, in deepest bliss;
For then I need not hourly hear
A chorus such as this.

Chorus: —
Oh! lend me a pencil, *please*, mamma!
Oh! draw me some houses and trees, mamma!
Oh! make me a floppy
Great poppy to copy,
And a horsey that prances and gees, mamma!

The branches of the pencil-tree
Are pointed, every one.
Ay! each one has a glancing point
That glitters in the sun;
The leaves are leaves of paper white,
All fluttering in the breeze.
Ah! could I pluck one rustling bough,
I'd silence cries like these.

Chorus: —
Oh! lend me a pencil, *do*, mamma!
I've got mine all stuck in the glue, mamma!
Oh! make me a pretty
Big barn and a city,
And a cow and a steam-engine, too, mamma!

The fruit upon the pencil-tree
Hangs ripening in the sun,
In clusters bright of pocket-knives,—
Three blades to every one.
Ah! might I pluck one shining fruit,
And plant it by my door,
The pleading cries, the longing sighs,
Would trouble me no more.

Chorus: —
Oh! sharpen a pencil for *me*, mamma!
'Cause Johnny and Baby have three, mamma!
And this isn't fine!
And Hal sat down on mine!
So do it bee-yu-ti-ful-*lee*, mamma!

—*Laura E. Richards.*

WHAT SHALL WE PLAY TO-DAY?

Third Paper.

As the gifts from the third to the seventh, inclusive, may for convenience be called building materials, and as I have found these prime favorites for Sunday occupations, I will postpone discussion of them until I come to the question of the children's Sunday.

The eighth gift consists of four-sided, right-angled sticks cut in various lengths, and technically called "staffs." The possibilities of this gift are many: innumerable objects may be represented, numberless symmetrical figures laid either upon floor or table. All the letters of the alphabet can be formed, and also the characters of the Roman notation.

I think the staffs should be kept in a box, and the children taught to divide them equally and honorably, the mother, perhaps, stating *how many* each child is to receive. The mother might ask for certain words to be spelled by means of the staffs, or certain objects or figures to be represented, and then leave the children to themselves with the suggestion, "Now try to see who will make the most perfect figure." After the Roman notation has been learned it will be easy for the little ones to reproduce the dial of the clock, and I am sure the nursery floor would look well adorned with a number of clock dials. It would be interesting, too, if each child should *play* that it was a different hour, and tell mamma "the time" by his clock.

I will give the construction of a few figures, that the intent of this gift may be clear. Taking only two staffs, carpenter's tools may be represented,—with one perpendicular to the other in *the middle* we have the T square, perpendicular *at the end* we have the *square*. Laying two in a perpendicular line, and slanting one from the top and to the right hand, we have a flail. This will suggest the farmer and other tools that he uses. Perhaps the children would like to learn the game called "The Farmer," so dear to the hearts of little folk in the kindergarten.

Laying two staffs perpendicularly and a little distance apart, laying a third across the top, and slanting a fourth to this on the left, we have a chair. Making a perpendicular line of two, with two triangles on the right formed each of two staffs, we have a flag; and I cannot forbear mentioning the delightful talks this figure suggests, and the learning and singing of "The Star-spangled Banner." Will not the children do this with a will?

A little thought will certainly evolve fences, gates, ladder, boots and shoes, hat, dishes, and even a butterfly from these inanimate but most obliging and responsive staffs; and, when we come to make church and steeple, windmill, tower, and umbrella, what treasures of thought and story become patent to the mother! The only difficulty will be to *choose* when the story hour comes; but do not forget "Paul and Virginia," and, if possible, let the children have a picture of those charming young people under their leafy umbrella.—*Anna C. Breck.*

NOTE.—As beauty and perfection are among the most important principles of Froebel's kindergarten system, Mrs. Breck does not feel justified in suggesting any substitutions for the regular material in these articles; but she will be glad to give practical hints and to answer any questions in regard to this subject addressed to her by mothers who are readers of *The Cheerful Letter*.

Address Mrs. George A. Breck, 212 Duffy Street, Savannah, Georgia.

(The editor ventures to suggest that the above kind offer of Mrs. Breck is made, it will be observed, *only* to mothers of young children who have not the opportunity to study the kindergarten system either from books or from observation.)

THE BOOK AND MAGAZINE CLUB.

[Send all matter for this department to Mrs. J. B. Millet, 150 Charles Street, Boston, Mass.]

GENERAL INFORMATION FOR GIVERS AND RECEIVERS.

1. If you see a book offered in the Book Club which you desire to read, write directly to the address of the person who offers it. If she receives more than one request, the addresses of those to whom she cannot respond may be sent to the Book Club, and the request printed there.

2. If you have a book or paper to give or lend, write directly to the Book Club as above, and offer it with your address.

3. In sending a book, enclose, when possible, a P.O. card for response, already addressed.

4. In thanking the person who has sent you a book, always mention the name of the book. Say, "I have received 'Black Beauty'" or whatever the book may be; not, "I have received *that book*." This saves a busy person a good deal of time. Otherwise, she must consult her list constantly to find out what book has been received safely.

N.B.—Do not send books to the Book Club. Send only the *offer* to the club. To send the *book* involves packing it *twice* and paying postage *twice*, where once would suffice.

OFFERS.

Will any mother who would like to have "Gentle Measures in Training the Young," by Jacob Abbott, or any one who would like "Black Beauty," address Miss Langmaid, 2 Gordon Terrace, Brookline, Mass.?

I should like to send the *Illustrated News of the World* (after having read it) to some invalid or lonely person. Yours truly, Catherine P. Noyes, Billerica, Mass.

I will send a small magazine, the *Young Ladies' Christian League*, commencing May, 1893, to any one desiring it. Address Mrs. Minda F. Chamberlain, Branch, Orleans County, Vermont.

I should be glad to send the Portland *Transcript* to any one who would like to have it. It contains matter of interest to anybody, but a Maine person would probably find it of special interest. It is published weekly, and I would send the four copies at the end of each month. Yours very truly, (Miss) Margarette W. Brooks, Box 207, Salem, Mass.

A copy of *The Cheerful Letter* reached me while prostrated with very severe illness, and to-day is the first time that the use of the pen was permitted. I am also sending my name to the secretary for membership. I am a young mother. I will send Hawthorne's "Scarlet Letter," bound, to any one who wishes it; also numbers of *Housewife*, *Harper's*, the *Christian Herald*, and other publications. Address Mrs. I. Smith Whitcomb, West Somerset, Niagara County, New York.

Miss M. E. French, Kenosha, Wisconsin, offers "Young Woman's Guide," Alcott; "Earnestness," a book for young people; and "As Long as She Lived," a novel by F. W. Robinson.

The Lend a Hand Club of the Second Parish, Worcester, Mass., has applied for membership as a branch of the Cheerful Letter Exchange, and this month offers the following books: "Black Beauty"; "A Christmas Carol," "The Chimes," "The Cricket on the Hearth," Charles Dickens; "The Voyage to the Cape," Clark Russell; "Memoir of Mary L. Ware," Edward B. Hall; "The Last Days of Pompeii," Sir Edward Bulwer-Lytton; "Kenilworth," "Ivanhoe," "The Antiquary," "The Bride of Lam-

mermoor," Sir Walter Scott; "Armorel of Lyonesse," Walter Besant; "Romola," George Eliot. Address Miss Evelyn M. Wyman, 77 Lincoln Street, Worcester, Mass.

Miss F. H. Curtis, 445 Centre Street, Jamaica Plain, Mass., offers to *loan* "Stepping Heavenward."

Mrs. F. W. Aymar, 105 West 62d Street, New York, offers "Our Lady of Laughter"; "Prose Dramas," Henrik Ibsen; "Cæsar Cascabel," Jules Verne; "A Matter of Millions," Anna K. Greene; "Pretty Miss Smith," Florence Warden; "Judith Trachtenburg," K. E. Franzos.

Miss M. R. Chapman, 18 Hale Street, Beverly, Mass., will send the following books to any one who will apply for them before the middle of September: "Greenleaf's Elementary Algebra"; "Key to Greenleaf's Elementary Algebra"; "Greenleaf's Higher Algebra"; "Elements of Geology," Gray and Adams, 1857; "Natural Philosophy," Peck's Ganot, 1870; "Physiology and Hygiene," Hutchinson, 1880; "English Composition and Rhetoric," Bain; "Review of Mexican War," Jay, 1849; "How to make Weak Lungs Strong," Lewis; "Pinnock's Goldsmith's England"; "Qualitative Analysis," Eliot and Storer; "Vocal Gymnastics," Monroe; "History of Greece," Sewell; "General History," Worcester, 1839; "History of Rome," Sewell; "Constitution of Man," Combe; "Elementary Physics," Stewart; "Lessons in Logic," Jevons; "History of England," Smith; "Astronomy," Lockyer; "Louis XIV. and his Times," Pardoe, 2 volumes.

Books written in French.—French Grammars; "Langue Française," "Premières Lectures," Poitevin; "Grammaire," Noël and Chapsal (2 copies); "Mythologie"; "French Exercises," Chardenal; "Causeries avec mes Elèves," Sauveur; "Histoire de France" (2 copies), "Histoire d'Angleterre," "Histoire du Moyen Age," Fleury; "Esquisses Littéraires" (2 copies), "Histoire Générale," Levi; "L'Histoire Moderne," Fleury; "Grammaire Italienne," Robello; "French Plays" (English notes), Bôcher; "Dramatic French Reader," Collot; "English into French," Williams; "La Tulipe Noire," Dumas; "Petit Robinson de Paris," Foa; "Télemaque," Fénelon; "Logique," Condillac; "French Conversations," Rioder; "Contes," Genlis; "Pourquoi?" Levi; "Histoire Naturelle," Beleze; "Guillaume Tell," Florian; "Mathilde," Eugène Sue (6 volumes); "French Dictionary," Meadow; "La Henriade," Voltaire; "Littérature Française," Pylodet; "Beginner's Reader."

Books written in Italian.—"First Lessons in Italian," Greene; Italian Grammars (3), Cicilone, Vergani, Sauer; "Hymns for Children"; "I Colombi di San Marco," Ougaro.

Books written in German.—"Deutsche Geschichte," Schleicher; "Leitfaden der Physik," Hofmeister; "Mathematik," Hug; "Geometrie," Leroy; "Lesebuch," Gude; "Geometrie," Legendre; "Logarithmen," Schrön; "German Echo," Wornau; "Blanche von Brandywine," Lippard.

Books written in Latin. Cicero's "Questions," Cicero's "Orations"; "Comedies," Terence.

I have the "Schoenberg-Cotta Family"; "The Silent Pastor," Ware; "Snow-Bound," Whittier; "The Changed Cross"; "Sabbath Bells chimed by the Poets;" "Philothea," L. Maria Child; "On the Mountain, and Other Poems." All of these to be given to any one who would like them. L. W. Townsend, 106 Church Street, Waltham, Mass.

Miss Louise Lyndon, Long Island, Boston Harbor, Mass., will be glad to send her *Christian Register* to any one who desires to receive it.

The *Revue des Deux Mondes* will be sent to some one who would enjoy it. Address Mrs. J. B. Millet, 150 Charles Street, Boston, Mass.

To an invalid who would care to do such work I will send a scrap-book partly filled, and cuttings enough to complete it, and will pay a reasonable sum to have the book finished. Address, Mrs. George A. Breck, 212 Duffy Street, Savannah, Georgia.

REQUESTS.

Will members of the Cheerful Letter Exchange who go to remote places for their summer vacations kindly report to us the addresses of light-ships, forts, or charitable institutions unprovided with reading matter, where back numbers of magazines and papers would be welcome?

Please remember, when you see a request for a book in the Book Club, to write a card

to Mrs. Millet, asking, "*Shall* I send such a book to such a person?" before sending it: else the person who requests it may receive several copies. When any one writes directly to you, asking for a book offered by you, send a card to Mrs. Millet, saying that you *have* sent it. When you receive more requests than you can meet, send these to the Book Club, to be printed there.

Will the Clubs of young people who are willing to help us, including all circles, guilds, King's Daughters' Societies, Lend a Hand Clubs, etc., please to read the note from the editor on the last page?

The editor often receives notes thanking her for copies of *The Cheerful Letter* received from "some unknown friend." Miss Ellen R. Dewson, Quincy, Mass., keeps the list of all who send *The Cheerful Letter*. These thanks are therefore passed on to her by the editor. They would be a little more sure to reach their destination if sent direct to Miss Dewson. Requests for *The Cheerful Letter*, and offers to send it, should also go to her.

"Stepping Heavenward" is asked for by Mrs. Nellie Keezer, East Hampstead, New Hampshire, Mrs. Belle Blackey, Pelican Rapids, Minnesota, and by Mrs. Nellie Owen, Three States, Mississippi County, Missouri.

Will you please ask (through Cheerful Letter Book Club) some one to send me "A Song of Life," by Margaret W. Morley? I asked for it in May number, but did not get it; and I want it *so* much for my children. Also for "In His Name," by Dr. Hale. I lend books to a circle. Please thank the kind unknown friend who sends me *Childhood* each month. I wish she could know how much Mr. Tyner and I enjoy the magazine. I could send the *Housekeeper* and *Ladies' Home Journal* after I read it to any one who would pay postage. I also have odd numbers of many papers I would gladly send to any one who would pay postage. I *cannot* do that. Address Mrs. J. A. Tyner, 916 North 9th Street, Lincoln, Nebraska.

I received the two copies of *Cheerful Letter* which you were so good as to send me. Please accept my thanks. I read them with great interest, especially the shut-in letters. I should like very much to have some reading matter. I am very fond of reading. I should like to read some of Mrs. M. J. Holmes's works. Have you got "Homestead on the Hillside" or "Hilda"? I cannot tell you how much good a little reading matter does in this remote place. Please accept my sincere thanks for your kindness. Mrs. M. C. Owens, North Bend, Dodge County, Nebraska.

Dickens's "Child's History of England" is asked for by Miss Mollie Robinson, Box 11, Iowa City, Iowa, Mrs. P. J. Ector, 619 Liberty Street, Winston, North Carolina, Mrs. Charlotte De Armond, Tefft, Jasper County, Indiana.

"The Greatest Thing in the World" is asked for by Mrs. Charlotte De Armond, Tefft, Jasper County, Indiana, and by Miss. M. E. French, Kenosha, Wisconsin.

A friend kindly gave me the April number of *Cheerful Letter*, in which I find a great number of books to be distributed to persons living in isolated countries away from schools, and the great privileges of a library. I have a house full of girls and one boy to raise and educate the best I can, and I know of no better way than to cultivate their minds by furnishing them good reading matter; and, as I am too poor to buy the books I would like for them to read, I have concluded to avail myself of the offer made by you to send good reading matter to those who desire it. I will be glad of good magazines, good novels, histories, and any reading matter you will kindly send. Old magazines would be thankfully received. My nearest railway station is Comanche, Texas. Address Mr. W. T. McClatchy, Bibb, Comanche County, Texas. (The girls are 18, 14, 12, and 6 years of age; and the boy is 16.)

Mrs. John Morgan, Dunlor, Whitman County, Washington, asks for "Ben-Hur."

Mrs. May D. Jones, North Platte, Nebraska, would like "a book on book-keeping" for her two boys.

Mrs. Ida A. Junkins, Box 104, York Corner, Maine, asks for *Frank Leslie's Popular Monthly*.

Mrs. J. C. Zimmerman, Augusta, Wisconsin, asks for "In the Golden Days."

Mrs. D. Warner, Grove, Geauga County, Ohio, asks for "House of Seven Gables," "I Say No," "King Arthur," and any of William Black's novels.

Mrs. Julia M. Ashley, Deerfield, Mass., asks for "In the Golden Days," by Edna Lyall, the *Christian Register* regularly, or any books or magazines, religious or otherwise. She has been confined to a wheel-chair for fifteen years. Her husband is an invalid.

(The secretary suggests that some one send Mrs. Ashley a more cheerful novel than "In the Golden Days," a most depressing book for an invalid.)

Mrs. Nellie Keezer, East Hampstead, New Hampshire, desires to thank the lady who sent her a package of *Cheerful Letters*, and whose address she has mislaid.

The books "Gentle Measures" and the "Scarlet Letter" asked for in *The Cheerful Letter* for Mrs. Oliver Broyles, Endicott, Washington, arrived safely. I will thank the sender for her. I. H. N., Mrs. John Morgan, Dunlor, Washington.

LETTERS.

Dear Madame,—Received *The Cheerful Letter* through the kindness of an unknown friend. I would like to become a member of the Cheerful Letter Exchange. We live on a lonely homestead claim on the prairie, six miles from the post-office. My children, a boy, sixteen years of age, girls, fifteen, thirteen, eight years of age,—they have no school except four to five months in winter. Then they have to walk three miles, and cross a railroad bridge, so they only can go when it is good weather; and no Sunday-school at all. So I send in my address. If any one has some books to spare, or some magazines, they would be thankfully received, especially some *Illustrated Harpers* or *Frank Leslies* or any one like it. A friend offered to send some Sunday-school papers to the children, and I receive the *Christian Herald*. I would like "Five Little Peppers Midway" or any other from Margaret Sidney except "Five Little Peppers, and how they grew." Mrs. H. Krieger, Holly, Colorado.

I would like to become a member of your Cheerful Letter Exchange. My husband is dead. I am left with six little children. I am not able to do very much work. My health is not very good. I love to read so well, and I am not able to pay for anything to read. I live a long way off from any church or post-office, and I have a lonely time. If I had something nice to read, it would cheer me up so much. My nearest neighbor is a mile away, and I don't have but one that is that close. I cannot pay postage. Mrs. Kate Smith, Pisgah, Jackson County, Alabama.

Some kind unknown friend has sent me a few copies of *The Cheerful Letter*, for which I am very thankful. I am a lonely invalid and a member of the Shut-in Society, am shut in through winter and spring, in summer and fall can be out in fair weather, but not able to work but little. Am very poor. I desire to join the Cheerful Letter Exchange. I am fond of reading, and pass it on to others.

I will send you the name of a lonely shut-in invalid. She tells me she is poor, has been bedfast ten years; has not walked a step in that time, is very much discouraged. Her name is Miss Delie Floyd, Tanner's P.O., Gilmer County, West Virginia.

Francena Clifton, Addison, Webster County, West Virginia. Pray for me, dear friends.

Dear Madame,—Since writing to you asking for reading matter I have received quite a few parcels of papers and books without the sender's name or address on; and, as you must know who they are, I desire to thank them through you for their kindness, and also you for the interest you have taken in me. I assure you it has helped to pass many an hour pleasantly both for me and my husband and children. I ask you especially to thank for me a Miss Brooks who sent me several numbers of *Harper's* and *Leslie's* magazines. She lives somewhere in Boston, but I could not make out her address. Ever yours, Mrs. Henry Hubman, Emerson, Manitoba, Canada.

(The *editor* is never likely to know who sends books in answer to any request. Mrs. Millet, the secretary of the Book Club, usually knows, though sometimes senders omit to inform her. All requests for reading should be sent to Mrs. Millet, and, if addressed to the editor, are passed on by her to Mrs. Millet.)

MISCELLANEOUS.

EDITOR OF "CHEERFUL LETTER,"—Miss L. Freeman Clarke, Magnolia, Mass.

SECRETARY OF CHEERFUL LETTER EXCHANGE,—Miss Bertha Langmaid, 2 Gordon Terrace, Brookline, Mass.

TREASURER OF CHEERFUL LETTER EXCHANGE,—Miss Louise Howe, Nahant, Mass.

SECRETARY OF BOOK CLUB OF CHEERFUL LETTER EXCHANGE,—Mrs. J. B. Millet, 150 Charles Street, Boston, Mass.

Subscriptions may be sent during the summer to Miss Louise Howe, 25 Beacon Street, Boston, or Nahant, Mass. The subscription is 50 cents a year.

N.B.—It is only those whose subscription ends with May whose renewed subscription is due June 1. Subscriptions beginning *since* June, 1892, do not expire until twelve numbers have been received.

Notice that requests for membership and for correspondents go to Miss Langmaid, our secretary; requests for books and offers of books, to Mrs. Millet; and to Miss Clarke only material for insertion in the paper (not Book Club matter). All such material should be written on *one side only* of the paper, and sent by the first of the month *before* that in which it is printed.

Miss Clarke's address during the months of July, August, and September is Magnolia, Mass., though letters addressed to her at Jamaica Plain will reach her in a few days.

Will all subscribers or receivers of *The Cheerful Letter*, whose copy does not come regularly, or comes not correctly addressed, be kind enough to notify Miss Bertha Langmaid, 2 Gordon Terrace, Brookline, Mass. ?

Send also all notices of *changes of address* to Miss Langmaid. Please do not send these notices to the editor, as it causes delay in the correction.

Those not able to subscribe for the paper, but desiring to receive it, may do so by writing to Miss Ellen R. Dewson, Quincy, Mass. Please give full name and address. Many of our members take the paper, in order to send it to those who are not able to subscribe for it.

Will any minister who receives this paper assist us by sending to our secretary names of invalids, and of young people living in lonely places without libraries, schools, or means of education, and especially the addresses of the mothers of young families living on ranches or prairies?

One object of the Cheerful Letter Exchange is to send good books and magazines to those who are not able to obtain them especially to young people,—not only stories and novels, but books that are instructive as well as interesting, and will create a taste for good reading, and gradually may interest the reader in studying history or the natural sciences, and so be an education. Also such books as are helpful to mothers: Jacob Abbott's wise and helpful books of advice about training children, and such a magazine as the *Mother's Nursery Guide*. We need the name of the minister who sends us such addresses as a voucher for the person being really in need of our help and interest. By procuring a list of names during the summer we shall be able in the autumn to distribute them among our members, and especially the clubs and circles of young people who are interested in Cheerful Letter Exchange work, guilds, Lend a Hand Clubs, King's Daughters' Circles, etc. There is a cordial interest felt in this object by many of our young people living in cities and an earnest desire to share their books and magazines with those who have but few.

Those who desire to join the Cheerful Letter Exchange, whether to correspond with invalids, young mothers, and lonely people, or to send books, or to *receive* letters, books, etc., are requested to send their names to our secretary, Miss Langmaid. No fee is required for such membership.

To become a member of the Cheerful Letter Exchange, it is necessary:—

First, either to be a lonely person, or an invalid, a young mother (or a mother of any age, who feels enough interest to desire to join the society), or to be in sympathy with these, and desire to write letters, send reading, or cheer their lives in any way.

Second, to send your names to our secretary, Miss Bertha Langmaid, 2 Gordon Terrace, Brookline, Mass., saying that you desire to become a member.

It is also desirable (although not necessary for *each individual*) to take *The Cheerful Letter*, as this is the medium of communicatio